

## THE MISSIONARY WORLD.

SOME FACTS ABOUT NORTH FORMOSA MISSION.—OXFORD COLLEGE.

The Rev. Dr. Mackay, of Formosa, says: This year I have given five months solid teaching without a break. At times nearly all the preachers, including the two native pastors, were present, and studied often till past midnight. Besides, there were twenty students always on hand.

Our subject was the Bible—our text-book the Bible—not written works on it so much, but the Grand Old Revelation itself.

I teach salvation through the blood of Christ alone—no human speculations—no new or old isms—no new Theology ever to take the place of Christ and Him crucified is what I teach. And this not because I was taught so in youth merely. No, I deny it, and claim to know up to date, 1888, what the speculations and objections to Christianity are throughout Great Britain, Germany, France and America. Every mail brings something about these utterances of would-be scientists and pretended leaders in the world of thought, etc. But as firecrackers were let off by thousands of Chinese boys long before Europe began to make a great ado about the discovery of gunpowder, so it is intensely interesting to observe how time after time views held in this very China ages ago are dressed up, clothed to suit modern style, and palmed off as the philosophical ideas of the nineteenth century.

Edward Von Hartmann says:—"There are in the philosophical systems of the Hindoos and Chinese yet unlifted treasures, in which we are often surprised to find anticipated the results of many thousand years of Western development." It is a study to observe how the same writer walks through a long line of European philosophers, striking now to the right, now to the left, and showing one to be "faithless," one "self-contradictory," one "his odious prejudice against Schelling;" another, "but now comes the weak side of Leibnitz's theory of unconscious ideas;" and still another, "unfortunately Kant did not attain the same degree of insight, etc." Enough, and more than enough. To a fellow away out here, separated in a large measure from western society, a very natural question arises, Which is the true philosophy of the day? Not which is held by such and such a celebrated Writer, or taught in such and such a university. In a word, not which is taught by such and such a school, but which is the true and right one? Is it Materialism or Spiritualism? Is it Idealism or Realism? Which is it? I have as good a right to my views as any other mortal treading this revolving globe; and believe, hold, preach and teach the true philosophy is that of Jesus Christ.

I have been nearly seventeen years in close contact with Buddhism—the darkness of Asia, etc., in the midst of Tauism and its vagaries, and battling against Confucianism and its applauded morality, and repeat, have watched with eagerness the theories and speculations of men in the west; and if I am a fool, so be it; but I glory in Jesus Christ and Him crucified. Yes, glory in the cross of Christ!

It is the old gospel that is taught here. A sweeter and more glorious time (revelling in God's revelation during the past five months) I never enjoyed. When my subject was Jesus of Nazareth, for five days in succession, preachers and students had moist eyes. I addressed them five times every day, and in addition had evening meetings for review, etc.

All in the College are professed believers in Christ, and all are preparing to go forth and preach His Gospel. That, indeed, is the express purpose for which the College was established. Whether in the College since its erection, or in our old College (having the heavens for its roof), I personally trained all these preachers and students without having received one hour's assistance from any foreigner sent from Canada.

## GIRLS' SCHOOL.

All the girls at present attending are the children of Christian parents—parents who have to work from morning till night for a living. The girls are taught Bible truths; to read and write Romanized colloquial; to make, mend, and wash their own clothes; to weigh, prepare, and cook their own food; to remember mothers and girls in Canada who deny themselves to help them; to know all lands and the difference between girls in dark heathendom and free Christendom. Parents

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come and are jubilant over the training given their daughters; all being so practical and useful. I erected the building of solid stone work, with money given by the Woman's Foreign Missionary Society.

## MACKAY HOSPITAL.

Built with money given by Mrs. Mackay, of Windsor, in memory of her husband, Capt. Mackay—hence the name. The design of this hospital is to give free medical treatment to any individual—heathen or Christian—who is suffering in body. During 1887, in all 8,404 patients were treated by A. Rennie, Esq., M.B., C.M., Community Doctor, Tamsui.

## CHURCHES.

There are now fifty in number, and are so arranged that all North Formosa is in a sense occupied. Lām-hong-ò on the East Coast, near So-bay, is the most southern point of our field, and just there a natural barrier arises, almost perpendicular, several hundred feet in height, then stretches higher and higher still, culminating in a lofty mountain range where savages roam and still defy the "Braves" of China to keep open a track for communication further south. On the west side, the chapel at Aū-lāng is only a day's walk from the limitation of our field. If the object be to visit our stations then every night can be passed in a chapel; there would be no need of entering filthy, dark and damp Chinese inns. I personally opened the fifty stations, rented every place that was ever used for a place of worship, built every chapel that was ever erected in North Formosa, and personally repaired chapels times without number. Some of the buildings are stone—solid, beautiful and attractive. Others are made of bamboo poles, thatched with grass. Besides these, we have them of all kinds of materials, sizes, and plans. I believe in plain, clean and economical buildings on the whole for the entire field.

If you sent millions of dollars. I for one would object to immense cathedral-like edifices covering our district. I put up a few good neat substantial chapels for a purpose. According to my judgment the best thing that could have been done at the time, when all the circumstances are duly weighed; and now time has already proved I judged correctly.

I painted the British flag on several of the spires. A few persons thought I made a mistake. Not so thought British consuls here

and Chinese officials; the latter said nothing could be more open and manly. There is no use pretending British Consuls have nothing to do with chapels in connection with British missionaries. That is what Chinese dislike; knowing full well from the past that if a chapel is destroyed the Consul will be appealed to.

Didn't I get \$10,000 from the Chinese Government because England had something to say with respect to destruction of chapels here? and with that sum did I not erect those substantial stone churches on which I painted the old flag? To suppose that the painting of such on a few spires would cause crowds to join us from improper motives, looking simply for Consular or British protection, is false. It has had no such effect. I have had no Consular cases for three years.

On a few spires I also painted the "Burning Bush." Surely I need not tell the reason why. I put up the few spires because there was an opportunity which might not be repeated in twenty years to come. I, therefore, erected them, shot through "feng-shuy," pierced all other superstitious influences, and made the spires overtop the highest peak of the highest temple, and thus point heavenwards, and be landmarks for miles around the towns and cities in which they stand, and all this without a word of complaint from swaggering literati, tolling peasant, or superstitious devotee. How strange to hear the heathen to-day boast that the highest and prettiest spire is in their town. These spires, as a matter of fact, cost little comparatively (there being materials over), and yet they day by day silently proclaim the perpetuity of the Lord's work in Northern Formosa.

## NATIVE MISSIONARIES.

The first native missionary here is my first convert, A-Hò (Rev. Giām Chheng Hò). Take him all in all as a labourer in any department of the work here—take him as a preacher, teacher, adviser, etc.—take him for tact, shrewdness and intellectual power, I cannot conceive of a man coming from Canada and in ten years of hard work being able to fill his place. This is no blind admiration for him, but the result of sixteen years' almost daily intercourse in the battle field.

Beginning with him as the first, there are actually fifty besides, all trained men (even in practice of medicine) who fill the fifty churches.

Each with his family lives in rooms attached to the chapel.

All labour more or less in relieving bodily suffering throughout the week, and preach the Gospel of Christ every Lord's Day. Some are able to have prayer-meetings and give addresses on different lands, etc., on week evenings. Salaries vary from about \$100 to \$150 a year, which is good pay, but only sufficient to keep them and their families out of poverty, and themselves respectable as teachers and preachers in the midst of their fellow-men, and have a little to rely on for the numerous ills through which they are continually passing year by year. Now in the present stage of this mission, these men must be removed from station to station. Nothing here is so expensive as the removal of themselves, families, baggage, etc.

Rev. John Ross, of the United Presbyterian Church of Scotland Mission, Moukden, has a splendid article in the *Chinese Recorder* for January, on native agents, in which he says: "The Christian Church in other lands is eager to preach the gospel to the Chinese. When those other lands support a converted Chinaman, able and ready to give himself wholly to this work, they carry out their purpose quite as much as by supporting a native of the contributing country to preach in China." These are the views I have held from the beginning; at times subjected to criticism enough. The native missionaries here are also well aware of the different plans and methods for prosecuting mission work, not only in the eighteen provinces of China, but also in India, Japan, Africa, and Isles of the Seas; and all from observation and experience maintain that the plans pursued in this mission cannot be surpassed in their adaptability to its wants, conditions, etc., by any other known to them; for they have seen one long unbroken line of success from 1872 to 1888.

I have found these men kind and true during all my trials, sufferings and sicknesses.

A revival of Hinduism is taking place in Madras Presidency, India. In the past the Hindus have looked on the efforts of the missionaries with contempt or indifference. Now they are becoming alarmed at the progress of Christianity, and are opposing it by every means in their power. They have formed "preaching societies," and "tract societies," and are fighting for Hinduism by the methods which have proved so effective for the spread of Christianity in the hands of the missionaries.